

# *A Glorious Espousal.*

A Brief E S S A Y,  
To Illustrate and Prosecute the  
**MARRIAGE**,  
Wherein Our Great SAVIOUR offers  
to *Espouse* unto Himself the  
Children of Men.

And thereupon to Recommend from  
that GRAND PATTERN a Good  
CARRIAGE in the

## **Married Life**

Among them.

An Essay Proper and Useful in the  
Hands of those who Travel on the  
Noble Design of *Espousing* the Souls  
of Men unto their SAVIOUR.  
But more Particularly and Seasonably  
to be presented, where a  
MARRIAGE is upon a Celebration.

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ALCOHOLIC LIQUORS

AND ALL THE WINE & SPIRITS

OF THE DISTRICT OF LONDON

AND OF THE DISTRICT OF MIDDLESEX

AND OF THE DISTRICT OF SURREY

AND OF THE DISTRICT OF KENT

AND OF THE DISTRICT OF ESSEX

AND OF THE DISTRICT OF HANTS

AND OF THE DISTRICT OF SUSSEX

AND OF THE DISTRICT OF WILT

AND OF THE DISTRICT OF DORSET

AND OF THE DISTRICT OF DEVON

AND OF THE DISTRICT OF CORNWALL

AND OF THE DISTRICT OF GLouc

AND OF THE DISTRICT OF HERFORD

AND OF THE DISTRICT OF WORMS

AND OF THE DISTRICT OF BATH

AND OF THE DISTRICT OF GLOUCE

AND OF THE DISTRICT OF WILT



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THE  
Best Espousal.

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Boston, 14 d. IV. m. 1719.

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JEREMIAH III. 14.

*I Marry my self unto you.*



AND is *this thy Voice*, O Our SAVIOUR? A most wonderful Word! What? The Great GOD who formed all Things; An Omnipotent GOD, speak such a Word, unto *Frail Creatures*, that are the Works of His Hands! *I Marry my self unto you.* The Most High Possessor of Heaven and Earth.

*Earth*, speak such a Word unto *Poor Creatures*, who have nothing but what He gives unto them! *I Marry my self unto you.* The most Holy One, who is of *purser Eyes than to behold Evil*, speak such a Word, unto *Vile Creatures*, which are all gone *aside* and all together become *filthy*! *I Marry my self unto you.* O Wonderful! O Wonderful! But so it is. O Lord GOD, *Thou art that GOD*, and *thy Words are True*, and thou hast promised *this Goodness unto all that are willing to become the Objects of it!*

Great is the *Honour* which the Glorious GOD has put upon the *Married State*. He *Honoured* it, when He *Appointed* it in *Paradise*, and made it an *Institution* for our *First Parents*, while they were yet in their sinless Integrity. He *Honoured* it, by doing at it the First of those *Miracles*, wherein His Divinity shone forth under the *Eclipse* of His Humanity. He has *Honoured* it, in the Desirable Effects of it, and the *Glories* of Mankind, which it has produced in Successive Generations. On such Accounts *Marriage is Honourable in all.* But we have no small Addition to the Accounts on which it is

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so, In that our GOD has made a *Marriage* to be the *Figure*, by which He will have to be livelily described unto us, the marvellous *Relation*, and *Affection*, which He bears unto His Chosen People.

*Israel*, Backsliden from GOD, is advised and Exhorted unto a *Repentance*: which being obtained, they shall be returned from their Dispersion among the Nations; tho' there should be but One to be found in a *City*, or Two in a *Tribe* dispersed among the Nations, yet they shall be brought back unto their Ancient Seats, and God will shew wonders to the dead. The COVENANT between the Glorious God, and His Backsliding People, is brought as an Argument for the *Repentance* that is called for. And the Nature, the Import, of the COVENANT is declared. It is a *Covenant of Marriage*; I Marry my self unto you saith the Lord. It is thus *Actively*, to be expressed, I Marry my self, rather than I am Married. Indeed the Argument here used, is urged with a *Compassion* scarce to be found among the *Hard-hearted* Children of Men. Adulterous violations of the *Covenant* between

the *Married*, especially, if Repeated, if defended, if long persisted in; These render all Accomodations between them forever hopeless: An Everlasting *Divorce* is all that can be hoped for. The word *Return*, is never heard any more. But, *my Thoughts are not your Thoughts, neither are your ways my ways, saith the Lord*. Our compassionate God says unto a People in Covenant with him; *Thou hast plaid the Harlot with many Lovers, yet Return again unto me*. And the *Marriage* that has been so horribly Violated, is made the Argument for this *Return*. Our God will yet own the *Marriage*; and go on with all the Testimonies of Love that can be agreeable to a *Marriage*; and all former offences will be forgiven and forgotten, and be as if they had never been at all. How *Unchangeable* the *Love* of our God! *Because I change not*, Therefore says our God, *O Sinners, you are not consumed*. A Goodness, at which, *O Sinful Children of Men*, how can we but be astonished! But with our Astonishments, how much is a *Repenting Soul*, having such a *Marriage* in view, to be encouraged! Well, who is the Lord that says, I Marry my  
*self*

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*self unto you?* Truly 'Tis the Lord whose Name is JEHOVAH. Now the Son of GOD, who is the God that is the Father, and the Son, and the Holy Spirit; but who becomes *Incarnate* in our Jesus: This is He whose Name is JEHOVAH. We have all the evidence which the Oracles of our God can give us, That the God of Israel, in the *Old Testament* is the same that appears in the Character of the Redeemer, our Immanuel, the Word made flesh, in the New. It is our Glorious CHRIST, who says, *I Marry my self unto you.*

My Doctrine that is to *drop as the Rain* upon you, will be this.

Our Great SAVIOUR, The Great GOD  
our SAVIOUR, bringing His People  
into a Covenant of Grace, does most  
graciously MARRY Himself unto them.

It is to *distil as the small rain upon the tender Herb.* And therefore it shall be broken into some Heart-melting Propositions.

I. It is to His CHURCH in the World,  
the People whom He calls out of the  
World,

World, into His *Covenant*, that our SAVIOUR says, *I Marry my self unto you.* 'Tis the Church, that has this Dignity put upon it; Rev. XXI. 9. *The Wife to the Lamb of GOD.* Of the Church does our SAVIOUR say, 'Tis *the dearly Beloved of my Soul.*

The Church Universal is to be first of all considered, as thus Married unto the Son of GOD. Even that whole Body of People, who come into the Hands of our SAVIOUR, that so they may *glorify God, and enjoy Him forever.* There is a COVENANT, which GOD our SAVIOUR has made with His Eternal FATHER, concerning a people, which he has chosen, to be the *Vessels of mercy in Glory forever.* In this *Covenant of Redemption*, GOD our SAVIOUR has engaged, That He will recover this His People out of the Ruins, which by their departure from God they are fallen into; That He will therefore make Expiation for their offences, by the *Sacrifice of Himself*, and so reconcile them unto God: And that He will then put the *Fear of God* into their hearts, and *shew them the path of Life*, and *Quicken* them to live unto God, and at last raise

raise them from the dead unto Everlasting Life. In every Age, and in every Place, the Almighty Spirit of God, finds out these *Elect*, and makes them willing, that GOD their SAVIOUR should accomplish these His Engagements for them; willing to be Sav'd, and Led, and Rul'd by this mighty SAVIOUR. The method of Grace, which the Covenant of Redemption has laid out, for our Salvation by a Glorious CHRIST, is brought unto us, in the Gospel of our Salvation, as a Covenant of Grace, which we are to come into. The Gospel is the Covenant of God; it brings to us a Covenant of Grace. By being made willing to have our Saviour do for us, what He has promised His Father to do for His People, and be concerned for us, as our Peace-maker, our Instructor, and our Governour; we come into His Covenant. The People brought into this Covenant is the Church of God. Now, unto this whole People does our dear Saviour say, *I Marry myself unto you.*

There is one whole Book of our BIBLE that appears written on purpose to Represent and Celebrate, this Heavenly mystery.



mystery. Tis the Book which we call, *The CANTICLES*. In that *Song of Songs*, written by *Solomon*, there is introduced a *Prince*, who has upon him some Resemblance of *David*, the admired Father of *Solomon*; but yet it is in the Quality and Apparel of an *High-priest* that this *Prince* is here exhibited. And this Illustrious Person here *Marries* Himself unto a Lady, with many mutual Endearments. Tis our *SAVIOUR*, who is the *Bridegroom*; 'Tis the Church which is the *Bride*, in this *Dramatic Poem*. The *Emblem* thus profecuted by *Solomon*, is but an Enlargement upon what he had learn'd from the *Forty fifth Psalm*, which his Father *David* had composed for him. From hence it is that the Jews have their curious Traditions, of the *Marriage* between *Tipheret* and *Malcuib*; between the *Beauty* and the *Kingdom*, that is to say, between the *Messiah* and the *People* that submit unto Him. We have now and then occurring in our Sacred Pages, the *Marriage* of an *Hero*, which is attended with circumstances, that lead us to think, on our Saviour saying to His People, *IMarry myself unto you*. The Condition of things

things between our Saviour, and the People of His Covenant, is the Original from whence the *Marriage* allow'd and ordain'd, and common among the children of Men, is Copied. But the most notable Copy taken from that Original, was the *Marriage* of our First Parents, in the Garden of God. Of that marriage, our Apostle speaking, presently adds; Eph. V. 32. *This is a great Mystery; but I speak of Christ and the Church.*

The Inchoation of this Marriage, is in this World. The Elect of God coming to say, *I am the Lords, and Avouching* a Glorious CHRIST for their God and Saviour, the Grand Affair of the Marriage is carried on. 'Tis come to a Contraction. But the consummation of the Marriage is in the World to come. 'Twill be at the Second Coming of our Saviour, that there will be that voice heard, as the voice of many waters, and the voice of mighty Thunderings; Rev. XIX. 7. *Let us be glad & rejoyce, for the marriage of the Lamb is come, and His Wife has made herself ready.* Then, then, twill be that our Saviour will present it unto Himself a Glorious Church, not having any thing that will be

be distasteful unto Him. Then, then 'twill be, that our Saviour will call her *Hephzibah* and *Beulah*, because He will *Delight* in His Church, and it shall be *Married* unto Him: yea, as a *Bridegroom* rejoiceth over the *Bride*, so shall thy God *Rejoyce* over thee.

But as an *Appendix*, to this Contemplation, it is to be added; That a *particular Church*, is also to be considered, as *Married* unto the **SON of GOD**. A *particular Church*, or a *Company* of whom our Saviour says, *Gather my Saints together unto me, those that have made a Covenant with me by Sacrifice*: Even to such a company combined in the *Evangelical Church-State*, our Saviour says, *I Marry my self unto you*. Of such a Church, He who gathered it, said, 2 Cor. XI. 2. *I have espoused you to one Husband, that I may present you as a Chaste Virgin, to CHRIST.*

O Church of the Lord; Remember thy *Marriage* unto thy Saviour. Do nothing to grieve Him; Do not Incur His Frowns; Do not provoke Him to withdraw from thee. Be faithful in His *Covenant*. Observe His *Institutions*, with a due  
Loyalty,

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Loyalty and Purity ; preserve them from Violations. Be mindful of that Charge ; Psal. XLV. 11. *He is thy Lord, and Worship thou Him.* Thy Title shall be, *An Elect Lady* ; yea, Thou shalt be a *Kings Daughter*, if thou *Hearken* to such Admonitions of GOD.

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II. To every *Individual Person*, coming into the *Church of the Living GOD*, and *Laying hold on His Covenant*, our SAVI-OUR also says, *I Marry myself unto thee.* As it is in the Metaphor of a *Temple*. The Church in general is a *Temple of GOD*. And every *Individual Believer* is also a *Living Temple* ; An *Habitation of GOD thro' the Spirit*. It is the same in the Metaphor of a *Marriage*. Our SAVI-OUR does *Marry Himself unto the Church* in general. But He does also *Marry Himself to every Individual Believer*, and say to every Soul that receives Him as a SAVIOUR, what we have, Cant. IV. 8, 9. *Come with me, my Spouse. Thou hast ravished my Heart, my Sister, my Spouse. O Solicited Soul, When thou comest into the Church of GOD, and heartily sayst, I am willing to be Listed among the People who look for Blessedness under the Conduct*

of the LORD, who is to break the Head of the Serpent ; From this Moment thy SAVIOUR Marries Himself unto thee. When thou comest into the Covenant of GOD, and heartily sayst, *I am willing that GOD manifest in the Flesh of my JESUS, may produce Good Terms with Heaven for me, and may fulfil in me all the Good Pleasure of His Goodness ;* From this Moment thy SAVIOUR Marries Himself unto thee. It may now be said, *Isai. LIV.5. Thy Maker is thy Husband.*

I am now directed and arrived unto the Management of the most Important Action, that it is possible for any among the Children of Men to be concerned in.

A Minister of the Gospel is called ; *Joh.III. 29. A Friend of the Bridegroom.* The chief Scope, the main Work of our Ministry is, *To Wooe, Oh ! may we have the Wisdom and Success, to Win, the Souls of our People, for an Espousal to our only SAVIOUR.* The Motion is to be now made ; And, O our Dear People, Despise it not, Reject it not, Neglect not so Great Salvation. Hearken to a Friend of the Bridegroom now arguing with you. Hearken to me, that GOD may hearken to you



you another Day. Yea, *Hearken, O Daughter*, in a fair way to be made a *Daughter of GOD*, and *Consider, and Incline thine Ear*; *Forget also the Amusements of a vain World*, which have kept thee at a Distance from Him who is to be thy *Lord*, forever to be *Adored*. We read of a famous Transaction; The Steward comes, and, Gen. XXIV. 35, 49, 58. *He said, The Lord hath blessed my Master greatly, and he is become great; and unto his son he hath given all that he hath:— And now, if ye will deal kindly and truly with my Master, Tell me. — And they called Rebekah, and said unto her, Wilt thou go with this Man? And she said, I will go.* Let us now in like manner go on with our proceedings. I bring you this Advice; ‘The Blessed GOD has a SON, ‘unto whom He hath given all that He ‘hath: He is Lord of all. It is now pro- ‘pounded unto Thee, O Poor Soul, whe- ‘ther thou art *Willing* to give thy self ‘unto Him; *Willing* to have Him take ‘Possession of thee; *Willing* that He ‘should *Supply* thee, *Instruct* thee, *Govern* ‘thee; & render thee *Fruitful* unto GOD. ‘And now, wilt thou treat thy SAVI-

‘OUR well ; or *Deal kindly and truly*  
 ‘with thy self ? Say, *Wilt thou go, and*  
 ‘*Live with thy SAVIOUR, and Live upon*  
 ‘Him, and Live unto Him ? Upon thy  
 Hearty speaking of this One Word, *I will*  
 go ; or, *I will be the Lords !*——the Point  
 is gain’d ; and thy Triumphant Song  
 may be that ; Cant. II. 16. *My Beloved is*  
*mine, and I am His.*

But there must be more particularity  
 used, that we may have a distinct view  
 of the *Mystical Marriage*, which is now  
*Prosecuting* ; I hope, I may say, *Celebra-*  
*ting*, and that you may come into it.

O Our Evangelized People, Your Great  
 SAVIOUR does make to every Soul  
 among you, the *Proposal*, O Gracious and  
 Marvellous *Proposal* ! of an *Espousal* un-  
 to Him. Your SAVIOUR is this Day  
 fulfilling that Word ; Hos. II. 16. *At that*  
*Day, saith the Lord, thou shalt call me, Ishi ;*  
 That is to say, *My Husband*. That ONE  
 WORD heartily spoken, will assure you  
 of His being so.

There is to be a *Regular Proceedure* in  
 the *Marriage*. Wherefore,

First ; There is the *Fathers Consent* in  
 the Matter. GOD the FATHER has  
 given

given His *Consent* unto it, that Thy SAVIOUR should *Marry* Himself unto thee. It is a *Match* of the *Fathers* making. We read, Mat. XXII. 2. *A King made a Marriage for His Son.* 'Tis the *Marriage* of thy SAVIOUR, unto Thee, O thou Soul now under *Invitations* unto thy SAVIOUR. Of our SAVIOUR we find it said, *Unto us a Son is given; His Name shall be called, Wonderful.* GOD the *Father* has given His own *Son*, to be *Married* unto thee; A Thing that is *Wonderful*! He is Thy *Father* too; Tho' thou hast *Rebeller* against Him; wandred from Him. Return, O *Prodigal*, Return unto thy *Father*. Then does He also give thee unto thy SAVIOUR. Thou wilt be found One of those, of whom thy SAVIOUR says, Joh. XVII. 9. *Those whom Thou hast given me.* And that thou mayst be *Married* unto thy SAVIOUR, 'tis a Thing which our *Heavenly Father* does *devise* means to bring it about. The GOD who retains the *Right* of a *Father* over thee, and has thee at His *Disposal*, does *Countenance*, *Encourage*, *Command*, thy *Marriage* unto thy SAVIOUR. *None came unto the Son, except the Father draw them.*

Secondly, Thy SAVIOUR does Offer to be unto Thee, all that the *Best Husband* in the World can be; All that can be expected from a SAVIOUR *Espous'd* unto thee. What thy SAVIOUR does in the *Glorious Gospel of the Blessed GOD* speak unto thee, is This; *I would Marry my self unto thee.* How amply 'tis Expressed! *Hos. II. 19, 20. I will Espouse thee unto me for ever, yea, I will Espouse thee unto me, in Justice and in Judgment, and in Kindness, and in Mercies. I will even Espouse thee unto me in Faithfulness, and thou shalt know the Lord.*

But wilt thou more Particularly ponder on the Heart-breaking Tenders of thy SAVIOUR, who is now *Espousing* of thee! Oh! Harken to them; And at the very Moment when thy SAVIOUR Tenders Himself with His Blessings to thee, reply unto Him; *O my SAVIOUR, I Accept thee; Be thou unto me, such a SAVIOUR.* The Thing admits of no Deliberation.

Thy SAVIOUR Offers it: 'Shall I  
' make thee *One with me*; so much *One*  
' with me, that in my *Fulfilling of all*  
' *Righteousness*, and in my *Rising from the*  
' *Dead,*

### A Glorious Espousal.

‘ Dead, and in my *Sitting in the Heavenly*  
‘ *Places*, and in my *Receiving the Promises*  
‘ of GOD for the *Righteous*, Thou shalt  
‘ be considered as *with me* in the doing  
of it. This is according to what we  
read of the Believer; Rom. XVI. 7. *He is*  
*in CHRIST.*

Thy SAVIOUR Offers it; ‘ Shall I  
‘ bring thee to have *my Father* for thy  
‘ *Father*? This is according to what  
He speaks to the Believer; Joh. XX. 17.  
*I ascend unto my Father and your Father.*

Thy SAVIOUR Offers it; ‘ Shall I  
‘ invest thee with my *Unsearchable Riches*?  
‘ Bring thee to be a *Joynt-Heir* with me,  
‘ and *Inherit all things*! This is according  
to what He speaks to the Believer; Prov.  
VIII. 18. *With me are durable Riches.*

Thy SAVIOUR Offers it; ‘ Shall I  
‘ *Feed* thee? Yea, *Feast* thee with *Meat*  
‘ *indeed*, with *Drink indeed*; With the  
‘ *Food of Angels*? This is according to  
‘ what we read of the Believer; Rev.  
VII. 17. *The Lamb shall feed them, & shall*  
*lead them unto living fountains of Waters.*

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‘ *Cloath* thee with the *Garments of Praise*?  
‘ *Defend* thee with a *Durable Cloathing*,  
‘ and



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 ‘ Defend thee with a *Durable Cloathing*,  
 ‘ and

‘and Adorn thee with a *Covering of  
‘spangled Robes, which are inlaid with  
‘Gold* This is according to what we read  
of the Believer; Rev. XIX. 8. *Granted, to be  
array’d in fine Linnen, clean & white; the  
fine Linnen of the Righteousness of the Saints.*

Thy SAVIOUR Offers it; ‘*Shall I  
‘Instruct thee, Direct thee, Advise thee,  
‘and help thee always to know the Things  
‘of thy Peace?* This is according to what  
He speaks to the Believer; Psa. XXXII.  
8. *I will instruct thee, and teach thee in the  
way which thou shalt go; I will guide thee  
with mine Eye.*

Thy SAVIOUR Offers it; ‘*Shall I  
‘be a Shield unto thee, and shelter thee  
‘from every thing that may threaten to  
‘injure thee?* This is according to  
what He speaks to the Believer; Zech.  
II. 8. *He that toucheth you, toucheth the  
Apple of mine Eye.*

Thy SAVIOUR Offers it; ‘*Shall I  
‘dwell with thee, and make thee sensi-  
‘ble that I am near unto thee; and by  
‘the influences of my Grace render thee  
‘Fruitful unto GOD; Zealous of Good  
‘Works, and Fruitful in them?* This is  
according to what He speaks to the Belie-  
ver;

ver; Hof. XIV. 8. *From me is thy fruit found.*

Thy SAVIOUR Offers it; ' Shall I multiply the Expressions of my Love unto thee? Shall I give thee to find that I have meant unto Good, all that occurs in my Dispensations towards thee? Shall I Comfort thee under all thy Sorrows with speaking of those Good Words unto thee, which will gladden an Heart *flourishing with heaviness*? This is according to what He speaks to the Believer; Jer. XXXI. 3. *I have loved thee with an Everlasting Love: Therefore with Loving kindness have I drawn thee.*

Once more; Thy SAVIOUR Offers it; ' Shall I bring thee into my Fathers House, and the King bring thee into His Chambers, and then fill thee with Joy Unspeakable and full of Glory, from wondrous, endless, inconceivable demonstrations of my Love unto thee; and shall I give thee to enjoy all the Spiritual Blessings of the Heavenly Places? This is according to what He speaks to the Believer; Joh. XIV. 2. *In my Fathers House there are many Mansions. I go to prepare a Place for you.*

O most Heart-melting Proposal! How Vicious,

Vicious, How Obdurate must be the Heart, which will not hearken to it! The Heart which will not comply, like an *Abigail*, when an *Espousal* unto a *David* was proposed unto her; *Let me be Received among the Servants of my Lord!*

This brings on the Finishing Stroke.

Thirdly. Upon ONE WORD *Hear- tily spoken* in Compliance with the Offers of thy SAVIOUR, the *Best Husband* in the World is become *Thine*; Thy *Espousal* to thy SAVIOUR, is become Unquestionable. Thy SAVIOUR saying, *I would Marry my self unto thee*; Let thy Heart now speak that ONE WORD unto Him, *Do it, O my SAVIOUR!* 'Tis done immediately. The *Echo's* of Devotion to the proffers of the *Espousal*, will settle the matter. We find such *Echo's* of Devotion; in Psal. XXXVII. 8. *Seek ye my Face: On hearing this my Heart did speak to thee; Thy Face, O Thou ETERNAL God, Thy Face now I will seek.* Verily, GOD is not only *Sought*, but also *Found*, by an *Heart* making such an Answer as that ONE WORD unto the Demands of *Piety*. Thy SAVIOUR offering to be *Thine*, and to make Thee *His Own*, Let thy



thy Heart answer this ONE WORD unto Him, O my SAVIOUR, Be Thou unto me all that thou dost offer to be : Thou hast now found Him, and art sure of Him.

That ONE WORD, the *Heart* speaking whereof, will *Esponse* thee to thy SAVIOUR, and secure thy Eternal happiness ; I will set before my Hearers the Dispositions which it is to be spoke withal.

And, First ; Shall not thy Mind be struck and fill'd with Admiration at the *Grace* of thy SAVIOUR ; That ever such an One should say, *I would Marry myself unto thee !* The Handmaid of the Lord said ; Luk.I.43. *Whence is this to me, that the Mother of my Lord should come to me !* But how much more mayst thou say, *Whence is this to me, that my Lord and SAVIOUR should Esponse Himself to me !* Who, Oh ! Who is the LORD, that would *Esponse* Himself unto thee ? A LORD, who is Lord of Lords, and Lord of all ! The LORD of Hosts ; and One who has *All Power in Heaven and Earth given unto Him !* A LORD, who is King of Kings, and the King of Glory ! A LORD, who is *Worshipped by all the Angels,*

*Angels, and who humbles Himself to behold the Things in the Heavens; What then, to espouse Himself unto sorry things upon Earth? Yea, a LORD who is Equal with GOD, and very GOD; No less than the Being who is Over all, GOD Blessed forever. For such an One to say unto us, I would Marry my self unto thee! O Peerless Goodness! O Matchless Mercy! O Unparallel'd Condescension! But, then, who art Thou, O Despicable Creature, who art Thou, That ever this Glorious LORD should espouse thee unto Him? A sorry, silly, sinful Creature! For such a Monarch to Marry such a Beggar; One so wretched, and miserable, and poor, and blind, and naked! For One so Beautiful in all Perfections, to Marry one full of such loathsome Infirmities, and shocking Deformities! For Him to see thee cast out unto the Loathing of thy Person, and yet now be the Time of His Love unto thee! Oh! When and where can we find a Parallel! Soul, Admire the Grace of thy SAVIOUR. With the Transports of an Admiring Soul, Cry out, O my SAVIOUR, That ever Thou shouldest espouse unto thy self, a foolish and a filthy Creature, worthy*

worthy of nothing but the utmost Abhorrence,  
and a Condemnation to a Devouring Fire,  
to Everlasting Burnings ! I am amazed !  
I am amazed !

Secondly ; Tho' the Hearty speaking  
of ONE WORD, will *Esponse* thee to  
thy SAVIOUR, yet sensibly feel, yet sen-  
sibly own, thy self unable to speak that  
*One Word*, until thy SAVIOUR shall  
please to enable thee. The *Faith*, by  
which we come into an *Espousal* to our  
SAVIOUR, has this very truly affirmed  
of it, *It is the Gift of GOD*. Soul, If  
thou wouldst have it *given* thee, the way  
is to count it so. Wouldst thou be *Esposued*  
unto thy SAVIOUR ? Thy SAVIOUR  
must then hear that cry from thee, Cant.  
I.4. O Do Thou draw me. In the Day  
when thy SAVIOUR does *Esponse* thee,  
He must also *Quicken* thee. Thou art  
lying Dead in *Trespases and Sins*, putri-  
fying in thy Sepulchre, when thy SA-  
VIOUR says, *I would Marry myself unto*  
*thee*. Until He do Himself bring thee  
into the *Life of GOD*, and speak a *Word*  
of *Life* into thee, thou art not fit for His  
Embraces. What canst thou do till He  
*Quicken* thee ? The first Effect of thy  
C *Quickenning*

*Quickenning* from Him, will be, thy being made willing to be *Espoused* unto Him. Such is thy Corruption, such is thy Malignity, such is the *Enmity* of thy *Carnal Mind* against thy SAVIOUR, & such an *Aversion* hast thou for an *Espousal* unto Him, that tho' the speaking of ONE WORD would bring it about, yet thou wilt never speak it, until *He* bring thee to it, until *He* help thee to it. *Lydia* was not *Espoused* unto her SAVIOUR, until, *The Lord opened the Heart of Lydia*. Prostrate in the Dust, cry from thence unto thy SAVIOUR; O my SAVIOUR, *subdue my Will; give a New Heart unto me; Let it be a Day of thy Power with me, that shall make me willing to be Thine. I perish, I perish, if thou art not stronger than I, & if thou do not prevail over me.*

Lastly. A Word of CONSENT unto the *Espousal* propounded by thy SAVIOUR; 'Tis the Hearty speaking of that ONE WORD, that is now waited for, now urged for. Of them, whom our SAVIOUR does *Espouse* unto Himself, there is this Account; Psal. CX. 3. They are a *Willing People*. Now ONE WORD that shall really declare thee to be One

of

of that *Willing People* ; upon the Propo-  
 fal of thy SAVIOUR, this ONE WORD,  
*I am Willing* ; This will determine all.  
 O Soul Wooed by thy SAVIOUR, Utter  
 that ONE WORD, Luk. I. 38. *Behold the*  
*Handmaid of the Lord* ; *Be it unto me*  
*according to thy Word*. That ONE WORD,  
 will possess thee of the Best Thing that  
 Heaven can give unto thee !

Thy SAVIOUR has designs of Good  
 upon thee. ONE WORD giving the  
*Consent* of thy Soul, unto these Designs,  
 does *Espouse* thee to Him. It was the  
 Song ; *Isai. 26. 12. O Lord, Thou hast wrought*  
*all our Works in us, and for us*. Thy SA-  
 VIOUR does propound ; *Shall I do in*  
*thee and for thee, all the works that must*  
*be done, to bring thee into Peace with GOD,*  
*and help thee to live unto Him ?* Heartily  
 speak that ONE WORD, O my SAVI-  
 OUR, *Do all thy Works about me !* Thou  
 art now *Espous'd* unto Him. Thy SA-  
 VIOUR is *made Wisdom and Righteousness*  
*and Holiness, and Redemption*, to those to  
 whom He is *Espoused*. Heartily speak  
 that ONE WORD ; O my SAVIOUR, *Be*  
*Thou all of this unto me !* Thou art now  
 brought into the *Espousal*. Thy SAVI-



OUR prepares and strengthens to do the will of GOD, those to whom He is Espoused, working in them that which is well-pleasing in the sight of GOD. Heartily speak that ONE WORD, O my SAVIOUR, Do thou for me all of this ! Thou art now brought into the Espousal.

But then thy Resignation of thy self unto thy SAVIOUR must accompany it. In ONE WORD Resign thy self unto Him : Resolve to be His ; Engage to be For Him and not for another. Thy SAVIOUR, willing to be Thine, does also propound This ; Art thou willing to be Mine ? And now let that ONE WORD heartily come from thee ; Psal. CXIX. 94. Lord, I am Thine, save me. The Point is gained. Yea, but in this Act of Resignation there must and will be nothing less than thy very All included. Resign thy Spirit unto Him, and say, O my SAVIOUR, I desire that all the Faculties of my Soul may be filled with thee, and used for thee. Resign thy Body unto Him, and say, O my SAVIOUR, I desire that my Earthly Ta'ernacle may be a Temple for thee, and all the Organs of it, the Instruments of thy Righteousness. Resign to Him

Him all thy Possessions, all thy Capacities, and say, O my SAVIOUR, I desire that all my Talents may be ever imployed according to thy Direction, and for the service of thy Kingdom. All this is in that **ONE WORD**, Lord, I am Thine. But Remember, Thou art as well to Renounce as to Receive. Taking thy SAVIOUR for thy Espoused Lord, all other Lords and Lovers are to be shaken off: All Creatures to be abandoned. No more must any Creatures be to thee, what is to be found in a Glorious CHRIST alone: And the Temptations of Satan must be no longer hearkened unto. Thy Soul must now say, Lord, Other Lords, even the Flesh, & the World, and the Devil, have had a dominion over me; But now Thou only shalt be my Lord and my God. Thy Language must be that; Hos. XIV. 8. What have I any more to do with Idols?. This **ONE WORD** has tied the Indissoluble Knot. Thou art without any more ado Espoused unto thy SAVIOUR.

Finally; Thy SAVIOUR makes His Demand upon thee, Prov. XXIII. 26. Give me thy Heart. Speak now that **ONE WORD**, O my SAVIOUR, I Give my Heart

unto thee. Upon this ONE WORD, there will come *the Great Voice out of the Temple of Heaven from the Throne*, like that which is to come on another occasion, *Saying, It is done ! It is done !* Thou art the Soul, of which I may say, *Rejoyce over her, O ye Heavens, for the Good that is done unto her.* Thou art the Soul, to which there is heard that Word from the Heavens, *Arise, and shine, for thy Light is come, and the Glory of the Lord is risen upon thee !*

There was once a *Marriage* proposed, wherein the Person concerned, had it said of them, *Ruth. III. 18. They will not be at rest, until they have finished the thing this Day.* The *Mystical Marriage* now proposed should have such a *Dispatch* given to it. Oh ! *Be not at Rest*, but on this very *Day* let the *Thing be Finished*. Here, Here, if ever, *Happy is the Wooing that is not long a doing !* To forward the matter, Oh ! that these **EXPOSTULATIONS** may have their *Efficacy !*

*Expost. I.* The SAVIOUR who so kindly stoops as to say, *I Marry my self unto you*; Is He not a SAVIOUR infinitely worthy to be Adored and Embraced ! Infinitely worthy

worthy to be with a Soul full of Loves, & Wonders, and Praises, accepted of? What can there be *Desirable* in any Person, which you cannot see in the Glorious Person, that now does bespeak your *Espousal* to Him? Is He not *Fairer than the Children of Men*; yea, *Altogether Lovely*? Are there not *all Treasures of Wisdom & Knowledge in Him*? Is He not *the Heir of all Things*? Can any thing be so Good as this Lamb of GOD! Oh! *How Great is His Goodness, and how Great is His Beauty*? Is He not a Great King, whose Name is *Venerable*? Is He not gone into Heaven, where He is on the Right Hand of GOD, Angels being made subject unto Him! And is there any Number of His Armies? Is He not the SON of GOD; and the Creator whom an *Eternal Power and Godhead* must be ascribed unto? Has He not with a Condescension forever to be marvelled at, already Married Himself unto our Nature? *Verily He took not on Him the Nature of Angels*; But He has taken our Nature, when He took the Man JESUS, to be *One Person* with Himself. And Oh! the Love by which He has Commended Himself unto us, in that *while we were Sinners He has died for us*! Ah! Perishing Soul; Has



Has thy SAVIOUR so Loved thee, as to Give Himself for thee; And wilt thou not so Love Him, as to Give Thy self to Him? Has the Love of thy SAVIOUR to Thee been Strong as Death; made Him willing to Dye for thee? And hast thou not so much Love to Him, as will make thee willing to Live with Him? How, How canst thou Resist the Overtures that such a Glorious Lord makes for thy *Espousal* to Him!

*Expost. II.* Will it not be a Joy unto the Heart of your SAVIOUR, to see you *Espoused* unto Him? Of Solomon we read, Cant. III. 11. *He was Crowned, (A Crown on the Head of the Bridegroom, was of Old one of the Matrimonial Ceremonies,) in the Day of his Espousals, & in the Day of the Gladness of his Heart.* Soul, May this be the Day of thy *Espousal* to thy SAVIOUR, 'twil be the Day of the Gladness of His Heart. Oh! The Satisfaction with which thy SAVIOUR will say upon it! Now do I see the Travail of my Soul, and what my Blood has purchased! Now do I see another added unto the Children of GOD, & unto the Number of them that shall be saved! Now is my Father Glorified, & I have one Object more for me to do Good unto; the Good in the doing  
whereof



*whereof my Delight is Infinite!* And now, will not thy *Heart* have a Share in the *Gladness*! Oh! Give thy self unto thy SAVIOUR, *This Hour! This Hour!* 'Twill be the *Best Hour* that ever thou saw! The Hour, that will bring thee into a State, that will see a Succession of none but Good Things for Eternal Ages.

*Expost. III.* Can you Comprehend the *Blessedness*, which your *Espousal*, to your SAVIOUR will bring you to? No; 'Tis Incomprehensible. O Soul *Espoused* unto thy SAVIOUR, How *Enriched* art thou in the Enjoyment of a SAVIOUR, who *Lives for ever*, and *Whose Dominion is an Everlasting Dominion*, and who does according to His Will, in the Army of Heaven, *Among the Inhabitants of the Earth!* A SAVIOUR to whom are due those Doxologies; *Thine, O Lord, is the Greatness, and the Power, & the Glory; For all that is in Heaven, & in the Earth, is Thine: Both Riches & Honour come of thee, & thou Reignest over all!* Art thou not now *Espoused* unto a SAVIOUR, with whom thou wilt have that *Portion*; 2 Pet. I. 4. *Exceeding Great & Precious Promises?* 'Tis a SAVIOUR who will be a Sun & Shield for those

those that are *Espoused* unto Him; will give *Grace*, and give *Glory* to them, and withhold no *Good Thing* from those to whom He has *Espoused* Himself. If the **LORD** Himself be Thine, what need of any more to fix thee in the most assured, the most Finished Blessedness? An *Allsufficient* GOD is He, whom thou art *Espous'd* unto: And thou mayst sing at that rate; *The LORD is my Portion; I have a goodly Heritage!* Truly, Thou art *Espous'd* unto a **SAVIOUR**, who is *Able* to Do for thee, far beyond all that thou canst *Ask* or *Think*. But having *Espoused* Himself unto thee, will He not be as *Willing* as He is *Able* to do for thee! Oh! What will He do for thee! What will He do! All Words are swallowed up. What He will do? 'Tis *Unutterable!* 'Tis *Unutterable!* Oh! What *Marvellous Loving Kindness* will He show thee, in the *Strong City* that He will bring thee to!

*Expost. IV.* Upon your *Espousal* to your **SAVIOUR**, what *Exultations*, what *Acclamations* will there be among the *Angels* of **GOD**? If it be as we read, *Luk. XV. 10.* *There is Joy in the presence of the Angels of GOD, over one Sinner that Repenteth:*

*penteth*: Be sure, the *Espousal* of a Soul unto GOD, must produce a *joy among His Angels*. 'Tis the *Repenting Sinner*, that is *Espoused* by our SAVIOUR. The *Angels* of GOD are *Spectators* of what is done for the *Espousal* of a Soul unto their Lord; and the *Witnesses* of the Transaction that is carried on. O Soul *Espoused* unto thy SAVIOUR, Thou art a *Spectacle to Angels*. And, Oh! What a Gladsome *Spectacle*! Upon the view of thy Closure with thy SAVIOUR, the *Morning-Stars* will sing together, & the *Sons of GOD* will shout for Joy. An *Epithalmium* will be heard among them, of that Importance, *Glorify to GOD in the Highest; for the Good Will now passing between Him, & the Children of Men!*

And, O Thou *Spouse* of the Almighty KING, How ready will the bright *Angels* be, to act in *Ministrations* for such an *Heir of Salvation*! Always on the *Wing* to do thee Good Offices! With what Alacrity will they attend thee, Befriend thee, Carry thee in both Hands like tender Nurses, and be thy *Guardians*? Will such a *Thought* as this, do nothing with thee? How much wilt thou then deserve to be a *Prey to Devils*? Yea, Thou shalt become a *Prey* to

to the *Terrible Ones*; a *Lawful Captive* to them.

*Ex[ost]. V.* Is there no *Danger* in the *Delay* of such a Matter, as your *Espousal* to your SAVIOUR? Your SAVIOUR does insist upon a speedy Answer, a present Answer; He is upon those Terms with you; Heb. III. 7. *To Day if ye will hear His Voice.* O Soul under the Invitations of a SAVIOUR; 'Tis insisted on, Wilt thou NOW, this very Day, come into an *Espousal* to thy SAVIOUR? Yea, Dost thou at this Moment, I say, *At this Moment!* Give thy self up unto thy SAVIOUR, and say, O my SAVIOUR, *Take Possession of me!* Certainly, There is nothing more Uncertain to thee, than the *Time of thy Departure* out of this World. Thou mayst say, *I know not the Day of my Death.* But if the *Dark Day* come upon thee, before thou art *Espoused* unto thy SAVIOUR, how forlorn, how undone art thou! How canst thou escape those *Hands*, which it will be a *fearful thing* to fall into? Or, suppose thou mayst yet have *Goods laid up* here for *many Years*; To put off a Compliance with a SAVIOUR, who does *Beseech* thee to be *Espoused* unto Him, and be *Reconciled*



ciled unto GOD, will not this Dilatory trifling in a Thing of such Concernment, Grieve and Vex His Holy Spirit, & provoke Him to Depart from you? But, Oh! *Wo unto them, if I depart from them*, saith the Lord! There will be nothing done to purpose, in thy *Espousal* to thy SAVIOUR; but thou wilt be Damn'd unto Eternal Blindness and Hardness; and go on under a *Spirit of Slumber*, unto a *Damnation that Slumbers not*.

*Expost. VI.* If you will not give a Right and a Fit Answer to the Motion which your SAVIOUR makes of your *Espousal* to Him, I Pray, think on some Answer to an *Awful Question*, with which I am now to come upon you; An *Awful Question*, which indeed all the Angels in Heaven can give no Answer to! 'Tis that *Awful Question*, Heb. II. 3. *How shall we escape, if we neglect so Great Salvation?* I must say unto you; *See that ye refuse not him that speaketh*. For, if you Refuse an *Espousal* unto a SAVIOUR, who does now sollicit for it, what can you expect, when He shall be Revealed from Heaven, with His mighty Angels, in *Flaming Fire*, to take Vengeance on them that obey not His Gospel? *Yea,*



Yea, If you Refuse and Rebel, you shall be devoured, by that Fiery Indignation of GOD which is to Devour His Adversaries; The Mouth of the Lord hath spoken it. For you to think on the inexpressible Glories, whereto our SAVIOUR will then advance those whom He has Espoused unto Himself; and feel your selves banished into intollerable Torments, with the Devils to whom you would now rather give your selves than to your SAVIOUR: But then to think, My seasonable speaking of ONE WORD would have saved me from all of this! Oh! The Regret, Oh! The Remorse, Oh! the Unsufferable Anguish, that your Forsaken Souls must be thrown into! Oh! Think; What shall I do, when the SAVIOUR whom I now refuse, riseth up and cometh down, and when the GOD whose Visits of Love I now refuse, does Visit in His Wrath, What shall I answer Him?

Expost. VII. O OUR YOUNG PEOPLE, Can it be Too soon, for you to come into an Espousal unto our SAVIOUR? Too soon for you to become United unto Him, who sends this Message unto you, I Love them that Love me, & they that seek me Early shall find me? Our SAVIOUR said unto some;

some; Jer. II. 2. *I remember thee, the kindness of thy Youth, the Love of thine Espousals.* Oh! That our YOUNG PEOPLE may be prevailed withal, in their Youth, to have a *Kindness* for their SAVIOUR, and be drawn by His Love into an *Espousal* unto Him! Child, Thy SAVIOUR puts it unto thee; *Art thou willing to be mine?* Reply to Him, *Lord, I am Thine!* *O make me willing to be Thine!* Thy SAVIOUR will say upon it, *O my Dove, I hear thy Voice, & sweet is thy Voice unto me!*

A very Prudent Constitution once made in the Low Countries, *That none should be Married, until they could recite all the Answers in the Catechism used in the Churches there,* produced as *Well-Catechized* a People as ever was in the World. Oh! How well would it be for Thousands of Souls, if they would order it for Themselves, *Never to Marry any one until they are first Espoused unto their SAVIOUR!*

Such of you as are not yet *Married* unto a Neighbour; yea, Such of you as are not of the Age for *Marriage*; How *Wisely*, How *Justly*, How *Reasonably* would it be done of you, to take up this Purpose; *I will be first Married unto my SAVIOUR,*

*before I will allow any other Marriage to be talked of ! It may be, if you so Sought first the Kingdom of GOD, you might have Other Things added unto you, in better Circumstances. This then is the Demand with which I come unto you ; Jer. 3. 4. Wilt thou not from this time cry unto me, My Father, Thou art the Guide of my Youth ? In becoming thy Husband, O Soul, He becomes the Guide of thy Youth. With a Consenting Soul, Now Oh ! make Him so !*

*I have done.*

*And now, a Soul come into an Espousal with a Lovely SAVIOUR, most certainly will above all things desire & study to Please Him. O Soul Espoused unto the SON of GOD, By this Mark, Thou shalt know that thou art so ; Know that thou art passed from Death to Life. There will nothing in this World so powerfully deter thee from every thing that the Light of GOD in thee shall condemn as an Evil thing, as this, My SAVIOUR will be offended at it ! Nothing will be unto thee such a powerful incentive & perswasive to Patient continuance in all well-doing, as this, My SAVIOUR will be gratify'd with it !*

*Yea, The Espousal will oblige thee, to*  
*press*

press after the most *Consummate Union* with thy SAVIOUR; and thou wilt never be at ease in thy mind, until thou art entirely *ONE* with thy SAVIOUR; *ONE* in *Will*, *ONE* in *Aim*, *ONE* in *Interest*; until thou feel the *Blood* of thy SAVIOUR warming thee into a *Resemblance* of His *Holiness* in all manner of *Conversation*, and running warm in thy *Veins*; until thy SAVIOUR become *All in All* unto thee, and thou being *Dead with Him*, and unto every thing but *Him*, HE ONLY shall be thy *Life*; the *Strength* of thy *Heart*, and thy *Portion* for ever.

Oh! May such Glorious Attainments, be more aspir'd unto!

## A COROLLARY.

BUT it will be a very proper Thing to make an *Improvement* of the *ESPUSAL* between our SAVIOUR and His People, for the *Direction* of Persons in the *Married State*, what should be their *Carriage* towards one another in it.

When the Gracious *ENDS* for which the *Married State* is Instituted, have come into an *Enumeration*, the *Servants* of *GOD* have demanded a *Room* for this; *To be*

a Lively Exhibition of the Union between our SAVIOUR and His People. It is impossible for Married Persons, more compendiously and more effectually to consult their own Welfare, & make their *Yoke* easy & pleasant unto them, than by perpetual endeavours to Exhibit what passes between a Glorious CHRIST, & the Church, whereof He says, *I Marry my self unto it.*

And indeed, the Crime of Adultery [*I have seen an Horrible Thing*, saith the Lord !] has in this thing a very singular Aggravation. As it is the blackest and vilest *Injustice* that can be committed, and a most Flagrant *Perjury* violating a most solemn Oath of GOD ; So it is an abominable Breach upon that Conformity to the Union between our SAVIOUR and His People, whereof Marriage is Ordained for an Exhibition. *Shall nor I visit for such Things*, saith the Lord, *& shall not my Soul be avenged on the Married, who do such Things ?* Indeed, tho' some Countries make it Capital, yet for the most part, An Evil & Adulterous Generation so prevails, that the Crime rarely meets with any due Punishment among the Children of Men. But GOD will not let this wickedness  
of



of them who forget the *Hand joyned in Hand, go unpunished.* 'Tis marvellous to see, how *Adultery* is punished by the more immediate Providence of a Holy and a Righteous GOD, who of all the secret Wickedness, *I know it, & am a Witness of it, saith the Lord!* The Criminals are pursued in their *Estate.* A *Fire*, one can scarce imagine, *How*, does *Consume their Increase.* They are followed with one strange *Impoverishment* after another upon them. They are punished in their *Offspring.* The *Hope* of their Family is cut off by premature Mortality, or Lives to *consume their Eyes & grieve their Hearts.* They are punished, with a wounding dishonour on their Name, & a *Reproach* that is *never to be wiped away.* Into what a *Bed of Tribulation*, does the LORD, who says of such Things, *I hate them!* by'nd by throw these Malefactors! Their *Hearts* are first prodigiously *Hardened*; but afterwards they fall into *Terrors* of GOD. Anon, with & from the *Impure Flames* that were ever glowing in them here, they go down to *Eternal Burnings.* Behold the Justice of Heaven in all of this. The Affront given to a Glorious CHRIST, in the Crime, is enough

enough to procure all of this ; Great  
*Plagues and of long continuance.*

The Principal Direction for a Good Car-  
 riage in the Married State is that ; Eph.  
 V. 24, 25. *As the Church is Subject unto*  
*CHRIST, so let Wives be unto their own*  
*Husbands, in every Thing. Husbands, Love*  
*your Wives even as CHRIST also has loved*  
*the Church. I do not stay upon the Obser-*  
*vation, That the Duty of the Wife is here,*  
*as elsewhere prescribed before that of*  
*the Husband; Because there may be more*  
*of Difficulty in Her Duty than in His; And,*  
*Because His cheerful doing of His Duty,*  
*will very much depend upon Her doing*  
*of Hers. But this I observe; The most*  
*Comprehensive prescription that can be*  
*given, for the Duties of the Married State,*  
*is in this One Word; Conform to what passes*  
*between the Blessed JESUS, & His Espoused*  
*People. Of Enoch we read, He walked with*  
*GOD, and he begat Sons and Daughters.*  
*The Married, who continually Think,*  
*What passes between my SAVIOUR, and*  
*the Church, which having Loved as His*  
*own He Loves unto the End?--- These*  
*Walk with GOD in their Marriage, and*  
*thro' their Pilgrimage. Here, Here is an*  
*admirable*

admirable sense of *Marrying in the Lord*; Even to *Marry* with an Eye unto what passes between the LORD, & His Beloved; and Regulate the whole Conduct of the *Married Life*, with an Imitation of it. And where is the *Wit*, that can soar high enough, *Ad Enarrandam Felicitatem hujus Matrimonii*; to tell, what an *Happy Pair* it is that is *United* in such a *Marriage*!

Many Counsils have been given, and should be taken for a good Carriage in the *Married State*; but this is the chief of them all, and they are all most curiously *Summ'd up* in this, and the *Work is cut short in Righteousness* with it. My Friends, Consider how your SAVIOUR treats His Church; consider how the Church treats her SAVIOUR; and Conform unto it; Ob! Treat one another accordingly.

Having left with you this ONE Admonition of the Lord, I need say no more; It will be enough if I consign the work of applying it, over to another Preacher, which is always attending upon you. CONSCIENCE hearken'd unto, will do the rest. CONSCIENCE, Do thine Office.

Let the HUSBAND often consider; How does my SAVIOUR Love His Church, and

‘and Receive it, and Value it, as the precious Gift of His Father to Him !

‘With what a *Favourable Eye* doth my SAVIOUR Look on His Church, & what a *Fellowship* with Him does He bring her to !

‘What *Gifts* does my SAVIOUR present His Church withal ; Above all *Giving Himself* unto her !

‘Is not He always *Doing something* or *other* to Testify His Love unto her ? Yea, what is there that He is not willing to *Do* for her ? He has even *Dy’d* for her.

‘How *kindly* does my SAVIOUR speak unto His Church ! *Good words, Comfortable words !*

‘How *careful* is my SAVIOUR, to provide for His Church, all that may be *needful and useful* for her !

‘How full of *Compassion* is my SAVIOUR to His Church, in all the *Distresses* that come upon her !

‘How *notably* does my SAVIOUR appear to *plead the cause* of His Church, when *Harms* are like to be done unto her !

‘What means does my SAVIOUR use for His Church, that she may have the *knowledge* which may be for her *Advantage*, and her *Ornament* ?

‘If my SAVIOUR see any *Thing* in His

‘ Church, that it were to be wish’d were  
‘ otherwise, how *wisely*, how *kindly* with  
‘ what *Suitable Remedies* does He pursue  
‘ the Healing of it? And how does His *Love*  
‘ cover a multitude of Sins?

‘ Above all, How much does my SAVI-  
‘ OUR make it His Concern, that His  
‘ Church may be full of God; *Filled*  
‘ with all the *Fulness of God*?

Now, go do likewise.

Let the WIFE often consider.

‘ How does the CHURCH *Love* her  
‘ SAVIOUR! None in all the World so  
‘ dear unto her!

‘ How lothe is the CHURCH to *Be*  
‘ or to *Do* any thing that may be *grievous*,  
‘ to her SAVIOUR? How griev’d if any  
‘ thing in her have been so?

‘ But, Oh! the *Pleasure* that she takes  
‘ in every thing that gratifies Him!

‘ How ready is the CHURCH, to com-  
‘ ply with the will of her SAVIOUR? *De-*  
‘ *lighting to do thy will, O God!*

‘ What *Contentment* has the CHURCH,  
‘ with whatever *Condition* her SAVI-  
‘ OUR does order for her?

‘ How tender is the CHURCH of what  
‘ belongs unto her SAVIOUR? what her  
‘ tenderness for all that He sets a value on!



*A Glorious Espousal.*

In fine; If the CHURCH has entertained any *Jealousie*, about the Love that her SAVIOUR bears unto her, & said, *My God has forgotten me*; how ready is she anon to see her error in it! Now go do likewise.

A Marriage carried on, with such a Regard unto the *Second Adam* in it; what a Rare Course is herein taken, to abate, and prevent, much of the *Curse*, which every Marriage in *this World*, is likely to be more or less Encumbred & Embittered withal! What a Rare Course is taken, that instead of cause to have it said, *It is Good that a Man should not touch a Marriage*, it shall still hold Good, *It is not Good for Man to be alone*!

What a rare course is taken, that the Marriage may have all the Gracious Ends of it answered! Yea, What Miracles will be wrought in and for a Marriage which thus has the presence of our JESUS at it! By such PIETY, My Friends you will also prepare your selves for that Higher State in which they Marry not, nor are given in Marriage; but are Equal to the Angels of GOD.

*Jer. XXXI. 32.*

*I was an Husband unto them, saith the Lord*

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